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A TRUE DEFENCE OF *Henry Sacheverell*, D. D.

In a LETTER to

Mr. D---N.

Placere Singulis vellem; ſed ut proſim:
Nec diſplicere metuam, dummodo proſim.
Scazon.

Only let your Converſation be as it becometh the Goſpel of Chriſt; that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one Spirit, ſtriving together for the faith of the Goſpel; and in nothing terrified by your Adverſaries, Philip. Chap. 1. Ch. 1. V. 27, 28.

By L. M. N. O.

LONDON,

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Sach. 33/1 (3)

A True Defence of Hen. Sacheverell *D.D.* &c.

SIR,

PArdon, I beſeech you, the innocent Freedom of theſe Papers, which come with an honeſt deſign, of recommending an unfortunate Perſon to your good Graces, who ſuffers at preſent (undeſervedly ſhall I preſume to ſay?) under your Diſpleaſure.

You may aſſure your ſelf, Sir, that what I offer to your conſideration, ſhall be mov'd with that Deference and Submiſſion that may become One in my worthleſs Circumſtances to a Gentleman of your Quality, and Merit, but withal, with that reſpective boldneſs, that may become a good Chriſtian, in what he humbly conceives, a good Cauſe. It cannot be denied, but that your Conduct in this Affair, hath given, a ſeeming occaſion, for People's Aſtoniſhment: You, Sir, (be it ſpoken to your Honour) are the Son of a Biſhop; you ſit in the Honourable Houſe of Commons, by the Patronage of a Biſhop; you repreſent a Borough particularly zealous for their affectionate Love to the Clergy; theſe Reflections ſeem to juſtify that pathetical Expoſtulation. *Et Tu Brute!* what Thou O my Son!

This I ſay gives a ſeeming, I do not ſay, a true Reaſon for a juſt Animadverſion; for it may be alledg'd, that you cou'd not poſſibly give a more convincing Evidence of a true Patriot, of a publick-ſpirited Man; than thus to forget your Father's

ther's Houſe, to contemn all the Sacred Bonds of Nature, Blood, and Friendſhip, when they came in competition with a general National Good? This indeed we may reaſonably preſume, from your ſo vigorouſly following the Doctors Proſecution; that you take the Doctor to be deeply guilty; that an imaginary neceſſity of acting, as you continue to do, forces you, with great reluctancy, to proceed even againſt Nature, againſt Inclination.

And indeed, ſuch a ſevere Opinion ſeems but neceſſary to juſtify a ſet of Men in their ungenteel, not to ſay inhumane treatment of the Reverend Doctor; the *Itinerant Incendiary*, the *Popes Amanuenſis*, the *Flaming Cherubim*, the *Eccleſiaſtical Firebrand*; are Names ſcarce good enough for him: It is the eaſieſt thing in the World to give hard words, and to make Repriſals; that deſigning Pamphlet call'd *Manwaring*'s Caſe, the *Sacheverell* of thoſe Days might be an inſtance (wou'd I indulge an idle humour of making ſenſleſs compariſons) of what I am hinting; was *Sacheverell* the *Manwaring* of thoſe Days? Let Mr. *D.* be the *Rouſe* too. *Sacheverell* D. D. Impeached by Mr. *D.* Dr. *Manwaring* impeach'd by Mr. *Rouſe* a *Corniſh* Member too; He firſt attack'd the Dr. then the Mitre, and at laſt the Crown, inſulted his Country, while he enjoy'd its Ruins, and in the end was prefer'd to be the Speaker in *Cromwells* Mock Houſe of Commons. I only inſtance in this, to ſhew how eaſie a matter it is to carry on an ill-natur'd jeſt, by the way of a groundleſs but odious Compariſon.

I

I ſhall offer what I have to ſay in the Doctor's Vindication in the following Order. 1. I ſhall account for the Doctor's medling with Politicks. 2. I ſhall prove that he hath not inſinuated that the means which brought about the late happy Revolution were odious, or unjuſtifiable. 3. That he is a Well-wiſher to the Toleration, and ſhall Apologize for his treatment of Archb. *Grindal*, and vindicate that Paſſage of his about the Anathema's.

4. I ſhall anſwer what is ſaid againſt him, as if he reflected, on a Vote of the Houſe of Commons, and for his inſinuating that the Church is in Danger under Her Majeſties Adminiſtration.

5. I ſhall vindicate the Doctor from aſperſing the Miniſtry, from the Charge of fomenting Diviſions amongſt Her Majeſties Subjects, and ſtirring up the People to Arms and Violence.

And 1. for the Doctors, and in general for the Clergy's medling with Politicks, (for the Diſpute affects that venerable Order) I have abundance to ſay upon this Head; but am happily ſuperſeded in this Taſk, by that memorable Vote of your Houſe. Reſolv'd that Mr. *Hoadly*, &c. for having ſtrenuouſly aſſerted the Principles on which Her Majeſty and the Nation proceeded in the late Happy Revolution, hath juſtly merited the favor and recommendation of this Houſe. Reſolv'd that an humble Addreſs be preſented to Her Majeſty, that She will be graciouſly pleas'd to beſtow ſome Dignity in the Church on the ſaid Mr. *Hoadly* for his eminent Service both to Church and State.

Now,

Mow Sir, after ſo notorious a Declaration of your Opinion as this, it wou'd look as if I thought you not free from having reſpect of Perſons, ſhou'd I go about to entreat you that Dr. *Sacheverel* might not find the worſe Quarter, for medling with Politicks. For that can never merit Vexation and Impriſonment for one; and Honour and Dignity in the Church for the other.

I am in the ſecond place to prove that the Doctor hath no where condemned the neceſſary means which brought about the late Revolution as odious or unjuſtifiable. The only means which he takes notice of with relation to the Revolution, are the Abdication and Vacancy of the Throne, but ſhew the place, the words, the leaſt *innendo* where he ſuggeſts them to be odious. But the Doctor's Adverſaries will have the Revolution to be built upon Reſiſtance; and the Dr. having inveighed againſt Reſiſtance. conſequently blackned the Revolution Principles.

In anſwer to this, it muſt be confeſs'd that that the Doctor hath aſſerted the Doctrine of Non-Reſiſtance, but that the Revolution happened upon the contrary Principles, was ſcarce ever till this time contented for. *Julian Johnſon* was the firſt builder upon on this bottom, but was never rewarded for his Labour; the Review, and two or three others, have fixt it upon the ſame foundation: But the Legiſlative Power have own'd no other means than the King's Abdicating; ſet the Crown upon King *William*'s head, upon no other Title than that

of the Vacancy of the Throne. And let any of the Doctor's Accusers name the happy Man that resisted his then Sovereign, or drove him from his Kingdom. Yes, says the Review, we fought against him at the *Boyne*, and very few but have contributed by Taxes, Prayers or other ways against him to the utmost.

But, Sir, grant me only that King *James* abdicated, and you grant the whole; for after he had abdicated, he was no more King, he was then the late King *James*, and the Subjects were no more oblig'd by Law to restore him to the Dominions he had abdicated, than they are to yield up the Government te the late Ling *William* should he rise again from the dead, and make claim for the Crown he was in his Life time rightfully possess'd of.

And I do freely declare it to be my Opinion, that they who go about to justify those Positions of the Peoples being the Fountain and Original of Power, that they can dethrone their Sovereigns, and murder them as Criminals, as they did the Royal Martyr by a Judiciary Sentence, from the late King's, and her present Majesty's Conduct in the Revolution, do cast black and odious Colours upon both their Majesties and the Revolution.

That Passive Obedience is a Doctrine of the Gospel, establish'd by Law, consented to by the current Stream of all Ages hath been proved *usque ad Nauseam*. But my Task being only to vindicate a Priest of the Church of *England*; I shall only offer one undeniable Church Testimo-

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ny, and that from the ſecond Part of the Homilies againſt Rebellion. What ſhall we then do (ſaith the Homily) to an evil to an unkind Prince, an Enemy to us, hated of God, hurtful to the Common-wealth? The Anſwer is this, lay no violent hands upon him, ſaith good *David*, let him live until God appoint and work his End by natural Death, or by War by lawful Enemies, not by traiterous Subjects.

You are not to be inform'd, Sir, that Dr. *Sacheverel*, and every Prieſt of the Church of *England*, hath ſubſcribed the Homilies; that the Doctor, and every Prieſt of our Church, have at ſeveral times, *viz.* at their Matriculation in the Vniverſities, at their Ordination and Induction, declared their Abhorrence of reſiſting the ſupreme Power; they have ſworn that they do from their heart abhor, deteſt and abjure as impious and heretical that damnable Doctrine and Poſition. The Doctor could not lawfully preach unleſs he had given the Government this previous Declaration; and it is certainly an extreme Hardſhip, to condemn a Clergy-man for preaching thoſe Doctrines from the Pulpit; the Truth of which he is oblig'd to ſwear to, before he can legally come there. What is this I beſeech you, Sir, but firſt to tempt, and then to accuſe? One of the very worſt Characters even of the very Devil.

The only Anſwer that ſeems to carry any weight againſt theſe expreſs Declarations, and in ſuch general Terms, is this; that the Words

of an Oath, tho' never ſo generally expreſs'd, have ſtill ſome tacite Exceptions, which muſt make them conſiſt with common Equity. whenever they interfere, and when the Reaſon of the Exception is not foreſeen, or very unlikely to happen, it is but reaſonable that the Oath be impos'd in the moſt general Terms. In is none of my Buſineſs to ſhew the Stength or Invalidity of this Argument. This only in general; that if this be a good Exception to the general Rule; Dr. *Sacheverel* who uſeth the ſame general Terms, is juſtly entituled to the ſame Benefit: But if this be a trimming, treacherous Comment upon the Law; the Doctor has no occaſion for it, his are the Words of the Law, and then to the Law and the Teſtimony.

But ſays Mr. *Hoadly*, to aſſerr that Reſiſtance is a damnable Sin, is to affirm that her Majeſty's Title is owing to Reſiſtance, and agreeably to this, ſays the Review of *Dec.* 10. It is but a ſhort Queſtion, either her Majeſty is Queen by an hereditary Succeſſion, or ſhe is not; if ſhe is, it is eaſy for the Doctor to ſhew it; if ſhe is not, then the Doctor hath debauched the Pulpit with a Falſhood, and printed Treaſon, indeed expreſs Treaſon by late Act of Parliament. Now that the Gallows may claim the Doctor or me, I'll be very frank with him to ſay, that her Majeſty is not poſſeſs'd of the Throne by an hereditary Right, but a Parlimentary Right; let him deny it if he dares. The Review deſerves another ſort of Anſwer, than I am ready to give, Yes Sir, the Doctor and every honeſt

Man dares ſay, that her ſacred Majeſty has an hereditary, as will as a Parliamentary Right. This is no new Aſſertion, but hath been acknowledged openly and profeſſedly by the Gentry, Nobility, Clergy, yea even by her ſacred Majeſty. To evince the truth of this, be pleas'd to take theſe following Proofs from ſeveral Addreſſes to her Majeſty upon her Acceoſſin to the Crown. I ſhall begin with that of the Biſhop of *Durham*. We cannot, ſays he, otherwiſe ſupport our ſelves but by your Majeſty's immediate and moſt happy Succeſſion to theſe Crowns, which as well by Birth, as by ſeveral Acts of Parliament, are rightfully deſcended upon your Majeſty. That of the Biſhop of *Norwich*, and of Dr. *Wake* Dean of *Exeter*, to the ſame purpoſe. The Addreſs of the County of *Sommerſet* preſented by *Baldwin Mallet* and *Maurice Berkly* Eſquires, introduced by the illuſtrious Duke of *Ormond* --- We congratulate your Majeſty's happy Acceſſion to the Imperial Crown and Throne of your renowned and famous Anceſtors by an undoubted rightful and lawful Succeſſion. That of *Minehead* by Sir. *Jacob Banks*, and *Abraham Lutterel* Eſquire, introduced by the ſame noble Duke —— Madam we conſider what a Queen God in his Mercy hath given us to fill the Throne, a Princeſs deſcended from the Royal Blood in the right Line, and ſo juſtly due to your Majeſty both by Birth and Merit. City of *Oxford* —— We congratulate your Majeſty's happy Acceſſion to the Throne of which your ſacred Majeſty as well by a lineal

Deſcent,

Deſcent, as by ſeverall Acts of Parliament is our undoubted rightful and lawful Queen —— That of *Weſtbury* by the honourable *Henry* and *Robert Berty* Eſquires, introduced by the Earl of *Abingdon*. —— With all Chearfulneſs we congratulate your Majeſty's Acceſſion to the Throne yours —— as well by a lineal Deſcent as by the late Acts of Parliament. *Carliſle* introduced by the Earl Marſhal of *England*, Lord Lieutenant of *Cumberland*.—— We bleſs and adore the divine Majeſty by whom Kings and Queens reign, that hath made us happy in ſettling your Majeſty on the Throne of your Anceſtors to which you have an undoubted Right as well by Birth as by Act of Parliament. —— That of the *Scotch. Indian* and *African* Comp. introduced by the truly noble Duke *Hamilton*. Madam, as this Nation has a particular Intereſt in your Majeſtyas being lineally deſcended, *&c.* had I Patience and leiſure I could multiply, but I ſhall end with the Addreſs of the County of *Glocester* preſented by *John How* Eſq; introduced by the Earl, (now the renowned Duke of *Malborough*) Your Majeſty ſeated on the Throne of your RoyalAnceſtors.— We hope to ſee a Period put to thoſe factious and unchriſtian Practiſes, which have been ſo long fomented in this Nation we ſhall always put up our Prayers to Almighty God, that as his Infinite Goodneſs has hitherto preſerv'd your Majeſty againſt the deſigns of unjuſt and wicked Men, and ſupported you under thoſe great hardſhips you had ſo little deſerv'd it, —— To which Addreſs her Majeſty return'd

this

this moſt Gracious Anſwer. I am oblig'd to you and your Friends, and thank you for your kind Addreſs. And all the other Addreſſes her Majeſty receiv'd very Gratiouſly.

I ſhall urge nothing upon Mr. *Hoadly*, becauſe I believe he hath no bad Intention at bottom: And ſhall only adviſe the other ſcandalous Writer, not to jeſt too much with edge Tools; it is not good tempting of the Gallows. And do profeſs that I can ſee no other Reaſon why ſome People do at this time of Day ſo furiouſly deſtroy her Majeſties hereditary Title, unleſs it be to make her Majeſty a Creature of their own Power, of which any one may gueſs the Conſequence.

3. The Doctor is ſo far from preaching againſt the Toleration, that his own plain Words do expreſly and poſitively prove the quite contrary, for to prevent any ſuch Suggeſtion, he gives, (as it now falls out) this ſeaſonable Caution. --- I wou'd not here be miſunderſtood as if I intended to caſt the leaſt invidious Reflection upon the Indulgence the Government hath condeſcended to give them, which I am ſure all thoſe that wiſh well to our Church are very ready to grant to Conſciences truly ſcrupulous, let them enjoy it in the full Limits the Law has preſcrib'd. Than which Words nothing can be more plain or full; if therefore any other part of his Diſcourſe may ſeem ambiguous as to this point, common practice tells us to explain dubious Places by thoſe that are plain; and Humanity ſhou'd Teach us not to put a ſiniſter Conſtruction upon what will bear a favourable One.

As

As to what concerns Archbishop *Grindal*, it is only an Historical Account, and if the Doctor has been too severe upon that great Man's Memory, it's hoped that will by no means incur the Censure of high Crimes and Misdeameners, he may have been indiscreet without being Criminal.

And it may suffice any reasonably indifferent Person, to recite the Doctors own Words, to acquit him from the noisy Clamour about the Anathamas which are these, let our superior Pastors do their Duty, in thundering out their Ecclesiastical Anathemes! and let any Power on Earth dare dare to reverse a Sentence ratified in Heaven. ---- It is not said let any power on Earth It is not said let any Power on Earth dare to reverse what is decreed by the Clergy, but let any Power on Earth dare to reverse a Sentence decreed in Heaven, which is so far from being Presumption, or Insolence to affirm, that to suppose the contrary, we must make our selves to be as God, or God to be as Man.

In the Third Place the Doctor is accus'd for reflecting upon the Vote of the House, and for insinuating that the Church is in Danger under her Majesties Administration upon this Head, bear with me Sir in a few Questions, is it possible that the Church can be in danger? If so; is it Criminal for a Pastor of the Church to Preach that it is in Danger? And shall it be voted a Crime to Preach that the Church is in Danger when it is so in Reality, till the House think fit to repeal

their

their former Vote of the Churches being not in Danger? This seems pretty hard, but this only by the way; for the Doctor doth no where suggest that the Church is in Danger, other ways than by our wicked Lives, by the Combination of Atheists and Euthusiats, by tho Clubs of Deists, Socinians and others the avow'd Enemies of our holy Church.

Nay further the Church may be in danger not intentionally, but eventually; under her Majesties Administration; her Majesty cannot (but Oh that it were possible she cou'd!) know the Hearts of Men; she may possibly be deceived in the Choice of her Ministers, she may Choose the best she can, and yet possibly be deceiv'd: From her Majesties being the Head of the Church, it is no forcing Argument to say the Body cannot be in Danger. The blessed Martyr was Head of the Church which langnish'd and dy'd with him, nay farther yet, the blessed Jesus is the undoubted Head of the Church, and yet under his Administration the Church hath been in Danger, the Candlesticks haue been remov'd; and Mahometism now prevails where the Church once flourish'd with the brighteſt Lusture.

And therefore let him that standeth take care least he fall. The World we Live in is a State of Probation, let us not be too secure of our own Establishment, we indeed may speak Peace to our Church, and because we doe wish her sefery, may think that she hath it and may accordingly Vote her out of Danger, measuring every Mans good

good Wiſhes to her, from our own; but let us not be too ſecure; while we are thus flattering our ſelves that the Church can take to harm; there may be a Combination of wicked profligate and deſperate Men contriving her downfal; for may it be remembred that the Perſon of King *Charles* was voted to be out of Danger, (*thinking no harm cou'd touch him becauſe they wiſh'd him none,*) whilſt his Murtherers (*not they that voted him out of Danger*) but his Murtherers, were contriving his Death.

The Fifth Accuſation is couch'd in ſuch general Terms, that we can only in general deny the Truth of them. No greatneſs can exempt any from ſinning, and if the greateſt upon Earth are Guilty of ſome Crimes, there being Guilty doth not alter the Nature of the thing, and ſanctify the Vice: if the Doctor hath touch'd any Perſon in expoſing the Vices of this Age, but not naming nor indeed intending any particular Perſon, let him lay it to Heart, Amend and Repent, not ſtrike the Hand that offers ſo readily for his Cure. The Sermon at St. *Pauls* does indeed ſtir up the People to Arms, but the Arms recommended them are not Carnal but Spiritual, that Sermon does exhort to Violence; but not a Violence to deſpiſe Dominions, to Dethrone Kings; but even to Storm the Kingdom of Heaven; to take that by force is that holy Violence to which the Doctor wou'd ſtir us up. I ſhall cloſe all I have to ſay upon this Topick with the Words of Doctor *South* in a Sermon of his preach'd before and de-

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dicated to your Right Reverend Father Bishop *D---n's* Government, says the Dr, imports a Protection and Encouragement of Persons under it in the Discharge of their duty: It is not for a Magistrate to frown upon and brow-beat those who are hearty and exact in the management of their Ministry; and with a grave Insignificant Nod, to call a well regulated, and resolv'd Zeal, want of Prudence and Moderation, such discouragement of Men, in the ways of an Active Conformity to the Churches Rules; is that, which will crack the Sinews of Government; for it weakens the Hands, and damps the Spirits of the Obedient; and if only Scorn, and Rebuke shall attend Men, for asserting the Churches Dignity, taxing the Murther of Kings and the like; many will chose rather to neglect their Duty safely, and creditably; than to get a broken pate in the Churches Service, only so be rewarded with that which shall break their Hearts too.

Upon the whole, Sir, what soever Interpretation may be forc'd upon the Doctors Words, I believe in my Conscience, his Heart is as far, as any Persons Living from wishing the least Injury to her Majesty, or her Administration. He is a Priest of that Church, a Member of that University, by principle so truly Loyal, he hath pray'd and Preach'd so professedly for her sacred Majesties Honour and Glory, prosperity of the Church, and welfare of the State; that without expres proof, without undeniable Evidence, to the contrary, which is no where yet to be found in any of his

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Sermons; all good Men (Members I mean of the Church of *England*) will Love the Doctor, and think him Worthy of a better Treatment.

Before I conclude this Subject, I shall only beg Leave, to make this free Declaration, that Doctor *Sacheverel*, nor any other Person, are Privy to my Writing this confused Letter, that it is purely the result of my own private Thoughts, and humbly offer'd to you, Sir, in behalf of the Doctor, nay of the True Church of *England* of the flourishing Universities, who are too visibly concern'd in this Contest, and perhaps this Paper may find the kinder Reception when I assure you, that I am no Priest, and so consequently no right Party-man.

Shou'd I Subscribe my Name here it wou'd be Insignificant, because I have not the Honour of being known to you: only believe me Sir, I beseech when I profess to you that no other Person knows any thing of this Paper I have presum'd to Address to you, but he in one of whose Names are these Letters,

L.M.N.O.

FINIS.